A U M

A strong light surrounded by darkness, though reaching far and making clear the night, will attract the things that dwell in darkness. A pure soul brought to the notice of men will illumine the hearts of thousands, but will also call forth from the corners of the earth the hostility of those who love evil. —BOOK OF ITEMS.

THEOSOPHY

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THE MYSTERY OF H.P.B.

Friends and lovers of H.P.B. because doers of the Work She outlined will understand the significance of the parallel passages below. Others will not, because they can not. Yet therein is shown the identity of the Messenger with Those whose protagonist She was.

"IN your opinion H.P.B. is, at best . . . a quaint, strange woman, a psychological riddle: impulsive and kindhearted, yet not free from the vice of untruth. We, on the other hand, under the garb of eccentricity and folly—we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working common-place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries —human mind—one of her most complicated machines,—H.P.B.'s mind—and thus learn to know her true *inner* Self."—*Mahatma K.H.*

"Do you believe that, because you have fathomed—as you think —my physical crust and brain . . . you have ever penetrated even beneath the first cuticles of my *Real Self?* You would gravely err, if you did . . . you *do not know* me; for whatever there is *inside* . . . is *not what you think* it is; and—to judge of me therefore, as of one *untruthful* is the greatest mistake in the world besides being a flagrant injustice. *I* (the inner real "I") am in prison and cannot show myself as I am with all the desire I may have to. Why then, should I, because speaking for myself *as I am* and feel myself to be, why should I be held responsible for the outward jail-door and *its* appearance, when I have neither built nor decorated it?"—*H.P.B.*

"THE CYCLE MOVETH"

Theosophy in Europe

IN 1887, when H. P. Blavatsky removed to London, the Theosophical earth was littered with ruins, the Theosophical heavens black with portents of further disasters. After three years of earthquakes the situation was one of "adverse omens on all sides" to the sight of her few remaining *Arjunas*—not to speak of how it must have appeared to the rank and file of the "Fellows of the Theosophical Society" and to her and its apparently triumphant foemen.

In Asia, Colonel Olcott, at last disembarrassed of her presence, still believing in Masters however much his faith in H.P.B.'s "infallibility" was gone, struggling with might and main to hold together his shattered ranks, was taking the easy and the fatal road of compromise and expediency. The "Three Objects" were gone; in their stead but one object engrossed him—to keep the Society alive by any and every means acceptable to his Hindu constituents.

On the Continent of Europe there was not a single Lodge or Branch in any way worthy of the name. Here and there a few scattered and isolated members frightened or dazed by the explosions, where not deserters and traitors, were passively waiting for something to turn up, or, dropping all concern for H.P.B. or the Society, were discarding the word "theosophy" and taking what profit they could out of the ideas acquired.

In other words, the Asiatic and European condition of affairs was then at the same low ebb that the Movement in America had reached—and passed—in 1885. The storms of 1884-5, which either had wrecked the Society in Asia and Europe, or rived it, a scattered fleet, to scud in every direction open, and which had driven its members and well-wishers to disheartenment or despair, had, in the United States, but inspired W. Q. Judge to renewed efforts, to a bold and uncompromising defense of H. P. B. and her mission, to a resuscitation of the Movement on democratic lines—lines completely ignored in India and Europe. But the turn of the tide in America was as yet too faint to be noticeable to any but Judge and H.P.B. or those who saw through their eyes.

So much for the Society at large: Its once vital elements dissipated or else absorbed into spiritism and psychical research; in the shadowy and scarcely known region of the "aspirants to occultism and chelaship of the second section," the situation, numerically, still worse. H.P.B. had written but a few months before very graphically indeed on the situation external and internal. Of the latter aspect she had said:

> During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation

and the hundreds of *lay* candidates—only *three* who have not hitherto failed, and *one only* who had a full success.*

Who the "one only" was is not hard to identify—the Unknown from whom came "Light on the Path," of whom she subsequently wrote that he had "reached Adeptship" in 1886, and who certainly disappeared into "secrecy and silence" after that time. Nor is it difficult to estimate that the "three who had not hitherto failed" were Olcott, Damodar, and Judge. Of these three, Damodar had been withdrawn by the Masters from the Indian work because of the same chain of causation that had exiled H.P.B. Olcott was thus left alone in India to work out his own and its salvation—the Karma of the events portrayed in "The Mahatma Letters" in their internal workings, and of the Coulomb-S.P.R. charges externally. Judge, after ten years of successful chelaship, was working from within outwardly to reanimate the dying body of the Society in America.

So far as Europe was concerned, in England only was there any shadow of hope to do what Judge was doing in America, and there the odds were heavier far. Not only was the S.P.R. strong, vigilant and active, in triumphant possession of the field of battle, but the only Theosophical house still standing—Mr. Sinnett's "London Lodge"—had no hospitality for H.P.B. Its doors were closed to her, exoterically and esoterically. Mr. Sinnett no more "approved" of H.P.B. and her activities than did Col. Olcott. He had been opposed to her coming to London at all; he was opposed to "democracy" or any other taint of "universal brotherhood"; he no longer had any need for her as a mediator through whom to receive "messages from the Masters"; he had "trained psychics" of his own now, through whom he was obtaining "messages" with far greater facility and far more satisfactory contents.

Moreover, H.P.B. was not only growing old in body—she was 56—but what was still more serious, that body was racked and broken on the wheel of the double strain imposed by the mighty currents of her Mission and the uninterrupted blows of her adversaries. The Karma of the Society must have seemed—and was—heavy enough in all conscience to all its active members. What must it have been to H.P.B., who bore in her own person its brunt and burden? Her body a wreck, her reputation torn to shreds, her best known associates lukewarm where not entirely cold towards her, doubtful and suspicious where not positively assured of her culpability—here if ever was a "test case" for Occultism.

Absit omen! Were there no favorable auguries? Indeed there were. There were her Masters. There was her never-dying devotion to Them and to Their Cause—the cause of "the great orphan—Humanity." During the preceding two years, while naught could

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*The Path, December, 1886, article, "The Theosophical Mahatmas."

be done externally, she had been busy on the *Secret Doctrine*, now well under way. She had been working through Judge in America. She had been in correspondence with such of the students, however obscure, as had not yet lost faith in Theosophy or in her. She had been nursing the wounded and the malingerers who might yet rejoin the ranks or be saved from final treachery and treason. She had found—

> Silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation.

She had done for every sincere student what no books can do, what no phenomena can accomplish, what no precepts can achieve for them by way of inspiration and derring-do—she had set them the living, fiery, burning example of true Chelaship. This had brought recruits—few in number, unknown to fame, ill-furbished for the task in hand, but, for the time at least, full of concrete devotion, the ardor for sacrifice, the energy of faith to follow wherever she might lead. These were the two Keightleys, Archibald and Bertram, Dr. Ashton Ellis and the Countess Wachtmeister. By them was she carried to London, there installed, there sustained. Three months for physical resuscitation and the orientation of the Spirit—and *Lucifer* was begun with H.P.B. as editor and Mabel Collins as assistant. From the "London Lodge" came a few others and the "Blavatsky Lodge" was established. Theosophy pure and simple now had a fortalice and a forum in England as in New York.

Each number of *Lucifer* "brought light 'to the hidden things of darkness.' " Her capacity for "turning seeming evils into powers for good" was never more brightly shown than during these four closing years of her life. The lukewarm felt once more the ichor of the Warrior circulating in their veins. The faithful absorbed more and more the spirit of her presence and her mission. Men and women in all walks of life physical and metaphysical, the most bizarre as the most congruous, were drawn to her, assimilated into the resistless current of her work, strengthening it and being strengthened by it. In a year the *Secret Doctrine* was issued. In another six months *The Key to Theosophy*, followed by *The Voice of the Silence*. The current had become a tide, and that tide rising ever higher, spreading ever wider. New Lodges sprang up apace. Theosophical education and Theosophical solidarity not only made the Movement one in England, Europe and the United States but their mighty influence reached to the far Orient. Colonel Olcott came over to England in 1888 and again in 1889; the "Three Founders" were once more in some semblance of accord, some degree of unity as to the real aim to be striven for, the real purpose to be maintained, the real teaching of the Masters—Universal Brotherhood, regardless of all lesser things.

How was all this brought about? How lost after her death? There lies the secret, yet to be penetrated by the students of today, as it remained impenetrable then to all but a very few: the secret of success or failure, of victory or defeat in the *Mahabharata,* the Holy Warfare of the evolving Soul. While H.P.B. lived, while Judge lived, the Movement never wavered, never faltered, in its continuous progression, what times the Society ebbed and flowed in constant fluctuations, its individual constituents now in raptures, now in despair, now united and now in disarray.

While She was living, and during the very period from 1887 to 1891, the Esoteric Section was formed within the Society, and Her Five Messages to the American Theosophists were written. Why? What was their impelling occasion and their import for the then future? For if the future is, in sober truth, in unbroken continuity with the present as the present is with the past, it stands to reason that neither her work nor her writings were just for the students of the day. Her example is as imperishable as her precept, the lessons to be derived from both remain an ever-present and an ever-pressing subject for study and application until they are learned.

Easy enough it is to read the log of the good ship, the Parent theosophical society, during its fateful voyage of one and twenty years. That has all been covered in the recently published volume, *The Theosophical Movement,* but of what avail either fact or philosophy if we do not continually employ them to "take our bearings"—to correct our deficiencies of practical understanding? If we study philosophy and history theoretically we may pass an examination on the "eye doctrine," without being any the better able to solve the daily problems of life and conduct. It is Life we are dealing with, and the gulf between theory and practice can only be bridged by understanding—by application of the lessons of the past to the difficulties of the moment. No problems will confront us, no experiences be encountered by us, for which we shall not be able to find a clear path blazed for us by the Pioneers. The difficulties of yesterday are the difficulties of today and will remain insoluble so long as we regard them as unique and peculiar to ourselves. We approach these problems as the students of yesterday approached them; we are offered the same precepts and examples placed before them. The Theosophy of the Founders provides the principles; Their conduct the applications. We have to learn and master both if we are to "transmit the same charge and succession" to those whose Karma it is to receive at our hands "the ancient, constant and eternal Doctrine"—in its primeval purity, "unsullied by the hand of Matter." "In the course of time, through being transmitted from one unto another, the mighty Art was lost," says the *Bhagavad-Gita.* Restored to human kind once more by H. P. B., and with the history of the past fifty years before our very eyes to show us *how,* and how easily, the pure Doctrine may be lost through corruption

till the spurious replaces the genuine, it well behooves every sincere student to reflect that in every case the corruption and loss comes to pass, not through open enemies but at the hands of avowed followers, the "transmitters" who pose as "successors."

Every word of the concluding section of *The Key to Theosophy* on "The Future of the Theosophical Society" was regarded at the time by the mass of the members as a remote possibility of the remote future. How little it was taken to heart that future, now the past by more than thirty years, tells all too fatally by its schisms of doctrine, its warfare of sects, its failure to "adhere to the program of the Masters." This failure cannot be laid at the charge of the membership at large of the Parent society. They did "the best they could and all that they knew how to do"—and the Masters Themselves have said that he who does that "does enough." The members had faith in Theosophy and faith in their leaders. Where, then, does the charge lie? Either in the failure of Theosophy itself, or else at the doors of those whose Karma it was to be the "transmitters" after the passing of the Founders.

CENTRIFUGAL AND CENTRIPETAL FORCES

Pythagoras taught that the entire universe is one vast system of mathematically correct combinations. Plato shows the deity *geometrizing*. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual force in nature. Thus, to illustrate our case, we may designate the spirit the centrifugal, and the soul as the centripetal, spiritual energies. When in perfect harmony, both forces produce one result; break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is destroyed. Individual life can only be continued if sustained by this two-fold force. The least deviation from harmony damages it; when it is destroyed beyond redemption the forces separate and the form is gradually annihilated. After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner-self to reunite itself with the faintly-glimmering ray of its divine parent is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere.—H.P.B., *Isis Unveiled.*

THREE DOORS TO KNOWLEDGE

TO such knowledge as Krishna had, as Jesus had, and as H. P. Blavatsky had, there are three doors, which each one has for himself to open—for they are within himself.

The first is the door of the mind—the door of the open mind—not that kind of an open mind like a pipe that lets everything good run through and everything solid settle; but that kind of an open mind which recognizes its own ignorance and is not only *willing* to learn, but desirous of learning, and knows that anybody who comes within its ken may perchance be the keeper of the keys to the gates of gold. An open mind is the first of the doors by which a man may reach into the recesses of his own consciousness and may come to the realization of his own immortality.

What is the second door? Clearly it is the door of the pure heart; that is, what knowledge a man gains, must be used by him the best he knows how. The man who has an open mind is on the beginning of the road to *unselfish* thinking. The religionist looks at nothing without his own particular religionist spectacles, and the more sincere he is, the more he refuses to take them off, whether they are blue, red, green or jasper—we may know what their color is, but he does not, though he could soon find out if he took them off. His mind is closed to anything except what comes to him through those lenses. The lenses may be clear or clouded; he has not the means of finding out, so long as he keeps on his spectacles. He might remember that if one has a diamond of truth, nothing can scratch it.

Are we willing to pay the price of knowledge? The way to find out is to test what we know or think we know; test what we believe: put it to the proof. We all believe in unselfishness but we are afraid to put it to the proof. We are willing to have unselfishness practised on us, which shows that we know it is a good thing, yet we are afraid to practise it on others—to put it to the proof. If unselfishness is a bad rule of life, we should throw it away; be selfish. Selfishness and unselfishness cannot both be good rules of action; purity and impurity cannot both be good rules of action.

How can a man know anything about high living and pure thinking, whose daily mental pabulum is in the newspapers and magazines? We would not think of putting the kind of food into our stomachs that we put in our minds; so we get the results of bad and impure mental diet. If one's mind were open to listen, were willing to compare—not willing but *will*-ing—he would be astonished to see how much that he has counted of value is worthless. He would get rid of it, replace it with better ideas. Then, if his heart is pure, when he finds he has more knowledge in any given direction than his neighbor, he will use it for the joint benefit.

What else is needed? Just to the extent that a man opens the two doors, the third gate shows him it is not fast locked,—an eager intellect. Then suddenly he becomes almost delirious with the desire, not to test others out, but to test out his own mental content; to keep sifting—sifting his own thoughts, his own ideas, his own knowledge, his own actions, his own feelings, his own relations to others—to wash them clean. He is eager to get a clean and pure mind, a clean and pure heart. That constitutes the ardent soul. And then, the gates of intuition open, comes the perception on this plane of the realities of another.

By living the right kind of life, instead of abusing life in abusing the kingdoms below man—our lesser informed brothers—by taking a motherly attitude toward all beings, a fatherly attitude toward them, a brotherly attitude toward them, a Christ-like attitude toward them, the doors of intuition are opened. And Intuition is all we know of the power that Krishna had, the power that Christ had, and the power that was H. P. Blavatsky's.

NO "MISSING LINKS" IN NATURE

According to the ancient doctrines, the soulless elemental spirits were evolved by the ceaseless motion inherent in the astral light. Light is force, and the latter is produced by *will*. As this will proceeds from an intelligence which cannot err, for it has nothing of the material organs of *human* thought in it, being the superfine pure emanation of the highest divinity itself—(Plato's "Father") it proceeds from the beginning of time, according to immutable laws, to evolve the elementary fabric requisite for subsequent generations of what we term human races. All of the latter, whether belonging to this planet or to some other of the myriads in space, have their earthly bodies evolved in the matrix out of the bodies of a certain class of these elemental beings which have passed away in the invisible worlds. In the ancient philosophy there was no missing link to be supplied by what Tyndall call an "educated imagination;" no hiatus to be filled with volumes of materialistic speculations made necessary by the absurd attempt to solve an equation with but one set of quantities; our "ignorant" ancestors traced the law of evolution throughout the whole universe. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the universal ether to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of spirit into the world of gross matter; and through that back again to the source of all things.—H.P.B., *Isis Unveiled*.

CLASS AND CASTE

UNIVERSAL Brotherhood, both as ideal and as fact, is still misconceived by theosophical students, as much as and perhaps more than by the mass of mankind. This is practically, if unfortunately, demonstrated every day everywhere. The various theosophical bodies are as rigidly exclusive and hostile as the sects of any religion are to each other; the various theosophical teachings studied and emitted through these bodies are as mutually contradictory and destructive as are the dogmas of the different religions.

No one needs be told that all this spells the failure of the great First Object of the Parent T.S., while the opposing teachings equally spell the failure of the Second Object, and the two failures together render nugatory attempts to make progress in the Third Object. All that has so far been accomplished has been to add one more mass of contradictory teachings, one more struggling coil of sects, to the mental and physical arena already over-full of the same things. "History repeats itself," we say, but fail to perceive that the ancient errors and the ancient failures are being every day reenacted, not merely before our eyes, but by ourselves as Theosophists. May it not be, must it not be, that as students we have not yet intellectually apprehended the occult significance of this term "Universal Brotherhood?"

Perhaps we have all been too eager to *practise* brotherhood, before learning what it is. Certainly the letters direct from the Masters in the early days of the Movement clearly and continuously stressed the *idea* of Universal Brotherhood. Some rejected the idea out of hand, although most students felt an intuitive or natural sympathy with the idea; but who sets to work to understand it—to revise his already existing ideas, and therefore his mental bias and preconceptions on the subject? Yet this must have been then, as it still is, highly essential. Mankind has never been without ideas of brotherhood and attempts to realise it. Indeed, nothing is more pathetic nor more instructive than the record of never-ending attempts and never-ending failures in that direction. All philanthropy, all charity, all benevolence in the home and in the state, among friends and among co-religionists of every kind, are based upon and spring from the longing for Brotherhood and inherited or acquired ideas on how to realise it. If human energy and human intelligence alone would suffice, Universal Brotherhood would long since have been the practical embodied relation of all men everywhere. Instead of that we have an unbroken succession of failures. despite the flood of study and effort continually poured forth, now as much as in former times.

Some consideration, then, may be usefully given to defective ideas of brotherhood, for it is the defects of our intellectual understanding, rather than lack of spiritual perception or physical sacrifices that are responsible for our failures to form a "nucleus of Universal Brotherhood" among men.

All former and existing efforts to realise Brotherhood are rather attempts to establish an Utopia—a kind of Devachan or Heaven on earth. Inherent in them is the idea of bliss, repose, freedom from contention, for those who belong to the "brotherhood." Need it be said that the idea behind is essentially separative, therefore exclusive, therefore *selfish?* And therefore all such attempts contain *within themselves* the elements of their own failure and death. All through the writings of the Masters and their Agents will be found the idea of brotherhood: that is, Brotherhood in *idea.* Spiritually, Brotherhood is an eternal fact implicit in the tenet of the fundamental identity of all souls with the Supreme Soul, but intellectually brotherhood is not a fact, because of human notions and preconceptions. Theosophy teaches that the constitution of the Universe, visible and invisible, is made up of twelve orders of being. If there is Spiritual Identity, there is, no less, Intellectual distinction. "All beings are the same in kind, differing only in degree."

One class of enthusiasts in "brotherhood" are determined to think and act as though these distinctions, intellectual and physical, had no existence. They succeed only in creating a "war in heaven" amongst themselves. Another larger class regards these distinctions as a sin and a crime against Nature. They devote their efforts to proselyting their fellows to this idea and, where they have gained the power, to compelling others to accept this view of "brotherhood." These produce religious, racial, and national conflicts in which all suffer. Finally, we have that idea of brotherhood which believes that distinctions are fundamental and fundamentally antagonistic. Are any or all of the conceptions of brotherhood thus suggested and implied the idea of Brotherhood which the Masters of Wisdom hold?

It should be plain that Masters esteem that the very first step in true Occultism is for the learner to try to apprehend the real meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to dust and ashes in the mouth. Our civilization has assuredly made enormous progress in the last few centuries in the "conquest of nature" and other conquests, but even more assuredly that civilization trembles on the brink of colossal ruin. The testimony is well-nigh universal that our Western "practice of magic" has already turned to dust and ashes in our mouth.

But how about ourselves as Theosophists? Have we successfully taken that "very first step in true Occultism," or have we been

merely trying to "practise magic?" What is wanted in the world is what Theosophists alone are able to supply—true knowledge of the spiritual condition of man, his aim and destiny. Are we seeking to acquire that knowledge and to spread it amongst all men who will listen, without distinction of race, creed, sect or caste? If so, we are taking our first step, learning the first lesson, in the true meaning of Universal Brotherhood—we are on the way to Intellectual as well as Spiritual *unity*—the prime requisite of brotherhood *in actu* and not simply in name.

This unity of aim and teaching leads quickly to the understanding that the purpose of life is to learn and thus the primary relationship of real Universal Brotherhood is established in the individual—he can learn from all beings without distinction, if *he* will, and they can learn from him if *they* will. A true nucleus of Universal Brotherhood would be formed the instant any number of men, small or great, met on this mutual basis and relation. It might, it could, it should embrace men of the most widely varying degrees of distinction as to class and caste, whether in a worldly or an intellectual sense, for there are men of all these who aspire to learn, no matter from whom or what; who aspire to help, no matter whom or how. Each would be a teacher by his own life and actions—a teacher of what to do and what not to do. And in the same way each would be a learner. The very *idea* of such a relationship as this would do away with compulsion. The association would be voluntary. The average idea of brotherhood always has implicit in it some form of intolerance. The socialist and reformer's idea of brotherhood is to rearrange by sheer force circumstances which arise out of human nature itself. Of necessity this leads to the endeavor to arrange human nature by force to suit the ideas of the reformer—to sectarian and dogmatic religion.

It is not too much to say that the whole mission and example, alike of Masters and their representatives in the world, is and always has been *educative,* and educative only. Sectarians and reformers, theosophical and otherwise, rely upon proselyting and force as much as do politicians and partisans, or conquerors in other fields. The idea of constraining others in some form or other will be found implicit in all of them, even when not yet active.

Just as slaves when granted freedom do not know how to use it, and invariably misconstrue it; just as prisoners have no other idea of liberty than to get out of jail—so men emancipated from the bondage spiritual and intellectual imposed by their surroundings, invariably misuse because they misconceive their new-found freedom and power of thought and action. Among the sincerest Theosophists this abuse of "brotherhood" is very common. So great is this fear of intolerance in them, that they go to the other extreme and

feel that "brotherhood" requires them to encourage sectarianism of every kind by "putting new wine into old bottles," by devoting all their energies to some particular form of benevolent activity, by maintaining an attitude of "neutrality" in the midst and presence of what they know to be false teachings and erroneous practices. The fear of being or of being thought to be "intolerant" leads them to regard conviction as dogmatism, gratitude to a Teacher as the "worship of personalities," strict loyalty to a Teaching as bigotry and narrowness.

On the other hand there are those enthusiastic Theosophists who feel that their duty is not performed to "universal brotherhood" until they have trampled on all the most cherished convictions of others and disregarded or done violence to those actual distinctions, the true no less than the false, which make up Nature, whether human or otherwise. Their sense of "brotherhood" is almost wholly iconoclastic, *i.e.,* destructive—as anarchistic in its own way as the "brotherhood" which would make all men and all things "equal" by pulling down the true to the level of the false, the noble to the level of the ignoble, the pure to the level of the impure, wisdom to the level of folly. It is really this second form of misconception of the requirements of universal brotherhood that constitutes the great menace of every Kali Yuga. How sinister it is in its general import, how tenfold fraught with disaster when adopted by Theosophists themselves as a step towards "brotherhood," is plainly stated by H.P.B. in her last Message to American Theosophists. Many students have dwelt on that Message. "Theosophy first, and Theosophy last," she urges; "for its *practical* realization alone can save the Western world" from the dangers threatening it. By "practical realization" of Theosophy she certainly meant "Universal Brotherhood" in its true significance. What students have not noticed, or if they have noticed have assuredly not dwelt upon, is that the very dangers from which "Theosophy" and its "*practical* realization alone can save the Western world," are these very misconceptions of "brotherhood" which we have been considering. She names the "hatred of class and social considerations" and "the selfish and unbrotherly feeling" between races and nations as the two great evils of our times. False religion has replaced the true: therefore many sincere men hate religion itself. False ideas of race and state have replaced the true: therefore racial and international hatred which would obliterate whatever is esteemed alien to its own selfish interests and advancement. Spurious castes and classes have arisen in every land: therefore the hatred of all class and social distinctions. The reign of anarchy and atheism, the "universal brotherhood" of misery, degradation and death, is the legitimate harvest of these views, for they constitute an attempt to upset the "whole order of Nature" in its "progressive march toward a higher life."

A true conception of Universal Brotherhood will do away with hatreds, not distinctions; do away with sectarianism, not with religion; do away with dogmatisms, not convictions; do away with the inequities, not the inequalities of life; do away once and for all with the notion that Universal Brotherhood depends on some kind of a shifting of circumstances, some kind of a rearrangement of environment, some kind of impossible Utopia, physical or metaphysical, some kind of a peace produced by violence of our own towards others or of others towards us. Rather it will be seen as the second step in its realisation that the true meaning of Universal Brotherhood is the fulfilment of one's own duty in whatever class or caste one may find himself.

The Astral Soul

The philosophers, and especially those who were initiated into the Mysteries, held that the astral soul is the impalpable duplicate of the gross external form which we call body. It is the *perisprit* of the Kardecists and the *spirit-form* of the spiritualists. Above this internal duplicate, and illuminating it as the warm ray of sun illuminates the earth, fructifying the germ and calling out to spiritual vivification the latent qualities dormant in it, hovers the divine spirit. The astral *perisprit* is contained and confined within the physical body as ether in a bottle, or magnetism in magnetized iron. It is a centre and engine of force, fed from the universal supply of force, and moved by the same general laws which pervade all nature and produce all cosmical phenomena. Its inherent activity causes the incessant physical operations of the animal organism and ultimately results in the destruction of the latter by over-use and its own escape. It is the prisoner, not the voluntary tenant, of the body. It has an attraction so powerful to the external universal force, that after wearing out its casing it finally escapes to it. The stronger, grosser, more material its encasing body, the longer is the term of its imprisonment. Some persons are born with organizations so exceptional, that the door which shuts other people in from communication with the world of the astral light, can be easily unbarred and opened, and their souls can look into, or even pass into that world, and return again. Those who do this consciously, and at will, are termed magicians, hierophants, seers, adepts; those who are made to do it, either through the fluid of the mesmerizer or of "spirits," are "mediums." The astral soul, when the barriers are once opened, is so powerfully attracted by the universal, astral magnet, that it sometimes lifts its encasement with it and keeps it suspended in mid-air, until the gravity of matter reasserts its supremacy, and the body redescends again to earth.—H.P.B., *Isis Unveiled*.

IS THEOSOPHY FOR ALL?

OF course it is. And why? Because it is practical. It teaches children to grow and mothers to rear them and fathers to provide for them, and labourers to work and merchants to trade, and soldiers to fight and teachers to educate and rulers to reign and everyone to live in peace with himself and his neighbour.

Everyone, without exception, lives in a universe, part of which he knows. The major portion of our universe is unknown to us, but it is knowable. That which we sense is not necessarily understood—mostly it is not. The sense of understanding is not the totality of the five senses; there is a sixth sense transcending the five and which is immanent in the five in varying degree. The mind is composed of sense-activities plus something—that is, it ought to be. For many the mind is the resultant of the functions and activities of the senses and the sense-organs and the totality of this may be well described as the Lower Mind, the Slayer of the Real.

The one perpetual gift of Theosophy to its votary is the power to understand—Clear Vision, Clairvoyance, the Second Sight which enables us to see what we did not see before. The Vision of Understanding enriches life; it is the one and only never-failing source of true happiness, which is the soul of all wealth. It belongs to the Higher, which is the Soul of the Lower, *i. e.*, of the collectivity of all sense-impressions and all sense-organ-expressions. The Higher Mind is not more of the Lower, and the difference between them is not a question of quantity. It is *qualitative*. The Higher Mind is a different kind of Mind. The Lower is the flower on the tree of the senses; the Higher is a different species of growth.

Everyone has the lower mind. Its extension will not give birth to the higher, but a proper *use* of it will. Our senses and sense-organs contribute different and conflicting elements which constitute our lower minds. There is a disproportionate coordination of the elements and inharmony is the outcome. A proper coordination enables us to bring to the fore the energy of the Higher Mind, to evaluate all the objects of the senses and assign them their proper places in the scheme of things. This power to evaluate and assign place to things in the world of forms is Clairvoyance, whose father is discrimination and whose mother dispassion. Clear vision is not seeing colours but understanding them; clairaudience is not hearing sounds but understanding them.

Extension of the lower mind enables man to see more things, smell more odours, hear more sounds, taste more pungently, touch the surfaces of varying density in the four kingdoms of Nature; but alas! the understanding of them does not move with proportionate rapidity. The Higher Mind which bestows understanding through

the joint Powers of Discrimination and Dispassion produces Happiness, for which modern culture and civilization is vainly racing. The pursuit of happiness by the possession of knowledge must fail. The problem of our civilization is buried in this.

However small his quantity of brain knowledge, however restricted his store of book-learning, man can, and if at all thoughtful, will turn to a new quality of Heart-Knowledge, to a new resource whereby he can understand, appreciate and therefore enjoy himself and his sundry possessions. The faculty to enjoy is allied to our happiness. When we take into account the failure of modern science to make people happy, however great and varied its power to bestow comforts and conveniences of life, we do not find it difficult to accept the thought that there must be another way out of this never-ending extension of sense-knowledge which makes life ever more complex and in that proportion ever more competitive, therefore pain-inflicting and sorrowful.

If man's happiness depended on obtaining all the knowledge which modern science and culture has put at his disposal, it would not be possible for him to attain it. But even if by a miraculous process such a feat was possible of achievement and he did obtain all knowledge, he would find himself devoid of happiness. Who has not heard of the discontent of the greatest scientists and most learned of men? If happiness were dependent on the final triumph of Science when nothing remained for it to discover and invent, and on man gaining it all for himself then one might as well bid a lasting farewell to hope. If however, man's happiness depends, not in the increase of knowledge, but in the introduction of a new quality of examination and use of the knowledge already acquired, then it would be possible for each, whatever his station in life, to start working for it any day.

Theosophy has the power whereby a new quality of knowledge born of the Higher Mind comes to us and enables us to live and be happy. Every man possessing the senses and the sense-organs also possesses knowledge, however limited; all of us live in a universe of our own and our straight and immediate task is to examine that knowledge and its source in the light of the Higher Mind, whose first two layers deal with Discrimination and Dispassion.

Therefore Theosophy is for all. Theosophy is the soul of knowledge and therefore gives understanding to life; its light does not fail to enter the most hidden and obscure places and enlighten their very darkness. It not only explains the obscure but also provides the faculty to discover new realms of beauty, new continents and worlds, whose very existence was not suspected. Thus Theosophy makes life more useful, as well as expansive. Understanding of a visible but unappreciated world results from a contact with

Theosophy. Further, expansion of consciousness takes place revealing world after world of beauty which yields joy, of truth which grows in profundity, of good which makes all the universe kin. Whatever our knowledge, great or paltry, whatever our faculties, many or few, whatever our character and whatever the world it faces, boundless and limitless is our aspiration to be noble, to be serviceable though we may fail for a thousand times through a million causes. To be happy we must get away from the complexities and the competition of sense-life. We must turn to the one-faced simplicity which is of the soul. Its seeing sense knows the eternal right.

To put soul in our knowledge is to put love in our environment and sanctity in our work. The harvest of happiness is a certainty for any and all who do this. This can be done by any and all—why should we delay entering upon our spiritual inheritance?

PERSONAL IMMORTALITY CONDITIONAL

That which survives as an *individuality* after the death of the body is the *astral soul*. . . . The astral spirit is a faithful duplicate of the body, both in a physical and spiritual sense. The Divine, the highest and *immortal* spirit, can be neither punished nor rewarded. To maintain such a doctrine would be at the same time absurd and blasphemous, for it is not merely a flame lit at the central and inexhaustible fountain of light, but actually a portion of it, and of identical essence. It assures immortality to the individual astral being in proportion to the willingness of the latter to receive it. So long as the *double* man, i.e., the man of flesh and spirit, keeps within the limits of the law of spiritual continuity; so long as the divine spark lingers in him, however faintly, he is on the road to an immortality in the future state. But those who resign themselves to a materialistic existence, shutting out the divine radiance shed by their spirit, at the beginning of the earthly pilgrimage, and stifling the warning voice of that faithful sentry, the conscience, which serves as a focus for the light in the soul—such beings as these, having left behind conscience and spirit, and crossed the boundaries of matter, will of necessity have to follow its laws.

Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms. The body of so grossly materialistic a person as above described, having been deserted by its spirit before physical death, when that event occurs, the plastic material, astral soul, following the laws of blind matter, shapes itself thoroughly into the mould which vice has been gradually preparing for it through the earth-life of the individual. Then, as Plato says, it assumes the form of that "animal to which it resembled in its evil ways" during life.—H.P.B., *Isis Unveiled*.

NEEDLESS SLAVERY

IN the moral as in the mechanical world it is true that two things cannot occupy the same place. That is why most people are not Theosophists. That organism which people call the mind is made up for them by their respective priests and politicians and social idols. This exploitation is not even suspected. The "educated" man, the "cultured" woman who is up-to-date in entertaining and being entertained thinks that he or she is free-born, living in freedom. Both are slaves and they do not know it. If they recognized their bondage they would perceive the spirit of exploitation which is rampant.

First, they are slaves to what they call their God. They have no idea that such a being is non-existent; is created by interested parties for their exploitation. If they are poor in the goods of the world or are ill in bodies, they slavishly bow down to the inscrutable will of their God who for his own purpose made them what they are. They are told, and slavishly accept it, that the way out is to propitiate through the appointed agency of the church, *their* church, that god, *their* god. The moment they ask, or question, they are bound to come upon new values of god, his will, their church, their slavery.

Next, they are slaves to the social conventions: to eat, to dress, to talk, to behave as their set do, to be proper—that is the goal and objective of almost all club-men, almost all society-women; if they think differently they must change themselves or get out of club and society. "It isn't done," is their law. Slaves that they are, they do not ask "why?" The moment they enquire and want to be different and better, a set of new values of social beings and their obligations, privileges and responsibilities arise, and with it the recognition of their erstwhile bondage.

Then there is the political slavery which is perpetrated, perpetuated and accepted under the guise of patriotism. Just as church and society exploit, so does politics. What the country is, how it came to be what it is, its place in the federation of countries, its merits and weaknesses are not enquired into. The politicians lead and the *hoi-polloi* slavishly follow. The vote itself is slavishly used. Vested interests, economic and others, exploit people in the name of patriotism. Internationalism and Cosmopolitanism—which by the way are not exactly the same thing—become tools for wars which are waged in the holy name of Brotherhood. When people begin to look at laws, enactments, policies, plans, in the light of their own inherent truth or falsity instead of as party programme to be followed, there ensues a change of political conscience. New values are given to political issues and in doing this people recognize that they have been exploited, have been in chains all unawares.

We can thus go on describing the fetters of modern science, of art, of beliefs and pseudo-knowledge, of a dozen other things. The palpable fact is that the modern "free" citizen is a slave ten times over—and knows it not.

Theosophy is the great Emancipator. It gives us the opportunity as well as the capacity to value things truly. The sense of values in itself is true and real. It is not a metaphysical notion but a mental actuality. We are given values of beings and things, of subjects and objects, of individuals and institutions from the time we are born, at home, school, college, so that when we try to use the *sense* of values which belongs to the Soul we are worsted. Its field of operation is already in occupation; our values are all there; slavishly we adopt and follow those values which parents, teachers and friends have formulated for our "benefit!" A catastrophe is required to wake us to the situation. When these values are found to be false and we go bankrupt, face to face with disaster, we are compelled to seek new values. As there are a million sets of false values we proceed from one set of them to another. A conservative in politics, by becoming a socialist thinks he has come to right values; a church-going Christian becomes an idol-worshipping Hindu or *vice versa;* a Christian Scientist becomes a New-Thoughter, and so on. This happens because, faced with our false values, we jump to the conclusion that the values of some friend or society are right ones. We lack courage to pursue the examination of new values as we contact them and before we adopt them.

Courage is required when we are offered a new set of values. Man is very slow at learning wisdom, very quick at accepting shibboleths. Two ideas are absolutely essential at this stage of human growth: (1) Courage to pursue and come upon right values; (2) the capacity to judge right values lies within and never outside. Given these two factors, every soul is bound to come to Theosophy; when, depends only on his courage to consult his own soul, the only God that there is.

The courage to consult our souls—that is the starting point. The soul being free, reveals the fact that the questioner is bound; it being wise, shows that the enquirer is ignorant; it being fearless, unveils the little suspected fact that persons stand in awe and dread of a thousand things. The Soul gives new values and they are lasting because they are true. Man has come home because he has found himself. Man knows that he *is* the Soul.

Then begins a new life. Our home is seen differently. Our office and business place, our club and recreation become different from what they were. Our fellowmen, friends and foes, acquaintances and strangers, are looked at differently. The world becomes a new place; loves and labours make a new universe. All has changed because we have.

Real values produce both understanding and peace. When people claim knowledge and are restless in the possession of it, it is not real; when they are satisfied and at peace with life which they do not understand, it is the peace of lethargy and of ignorance. The sense of values manifests understanding of all things and enables its possessor to be at peace with all. Further, because values of objects and persons are made available, that sense enables us to contact them and not shrink from them. The reality is perceived which is behind and beyond illusion.

Thus it is not difficult to observe that false valuation obtains even among those who call themselves Theosophists. People who come to Theosophy, unconverted, *i. e.*, without gaining right values, due to a partial and therefore not fully courageous consultation of their own souls, are only nominal Theosophists. Because of this the pure Movement is corrupted.

The study of Theosophy enables us to find that in us which is the Soul; that study eliminates false values and slowly comes the power to value men and things more accurately. Only as the Soul within is touched, the places of darkness in our own mind and heart exposed, does the inner conversion result.

The real inner conversion has its unmistakable sign. He who is converted and has come to recognize himself as Soul changes his habits, customs, manners, modes of life to suit the demand of new values. The environment is to be purified; not any change of location, but the inner transformation resulting in the outer, takes place. The inner courage yields the outer courage to *live* according to the dictates of the Soul—and *living* is superior to believing or knowing or doing.

The great readjuster, Theosophy, thus changes the very mode and method of existence. The purchasing power of soul-wealth manifests itself in our daily round to the markets and bazaars of the world, in our requirements, in our dealings with the slave-boys and the bond-maidens of this civilization, in our effort to live purely, to labour wisely, to love impersonally.

As persons we are born slaves in bodies, feelings, minds, we inherit weaknesses and fears from our forebears, but as Souls we have a nobler ancestry and a nobler heritage. Tainted with mortality, our senses, emotions and intelligence may be, unfortunately are, but the legacy of that sin of mortals ought not to annul and need not, the rights and privileges of our spiritual pedigree, rooted in Immortality.

ANTIQUITY OF MAN

ATLANTIS—"AND THE SEA SHALL GIVE UP ITS DEAD"

The term "Atlantean" must not mislead the reader to regard these as one race only, or even a nation. It is as though one said "Asiatics." . . . There were brown, red, yellow, white and black Atlanteans; giants and dwarfs. . . . *(Secret Doctrine,* II,433)

In the early part of the Tertiary Age, the most brilliant civilization the world has ever known flourished at a period when the Haeckelian *man-ape* is conceived to have roamed through the primeval forests. . . . The monsters bred in sin and shame by the Atlantean giants, *"blurred copies"* of their bestial sires, and hence of modern man (Huxley), now mislead and overwhelm with error the speculative Anthropologist of European Science. *(S.D.,* II,679)

" . . . The Greeks were but the dwarfed and weak remnant of that once glorious nation. . . ."

What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock. . . . Descending from the high plateaux of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands . . . Egypt and Greece, the Phoenicians, and the Northern stocks, had thus proceeded from that one sub-race. . . . .

Did not the Spaniards in the Cibola expeditions *meet with* WHITE savage chiefs; and has not the presence of African negro types in Europe in the pre-historic ages been now ascertained? It is this presence of a type associated with that of the negro, and also with that of the Mongolian, which is the stumbling-block of anthropology. *(S.D.,* II,743-44)

The truth of a thesis may be directly perceived, as with the axioms of mathematics. Or it may be indirectly approached by a meticulous accumulation of facts; heaped up against the day when, perchance, some flash of direct perception—intuition—shall delineate the obscure framework.

The former is the method of Theosophy; or rather, of Those who gave it. There are other axioms in the Universe than those of mathematics. But the mind enslaved to matter—the race mind—cannot see them as such; for it, there remains the scientific approach. In Theosophy, as in mathematics which forms a part thereof, there is a subsidiary efflorescence of doctrine which proves its origin by its results demonstrable to the eye of physical man.

A snowflake is no great matter; a contradictory fact can be set aside—for a time. But enough of snowflakes break the strongest ridgepole. In 1882 Ignatius Donnelly pointed out an alarming accumulation on the scientific roof of facts regarding Atlantis. Six years later, H. P. Blavatsky, continuing her teachings instituted in 1875, quoted Donnelly amid a mass of other pertinent arguments.

Where facts cannot be denied, they can be ignored; and both Donnelly and H.P.B. were stigmatized as romancers when not liars.

Times have changed; Atlantis is now under the scientific microscope. However, there are and always will be some who test the whole field by their own acre. Prof. Bateson is agnostic regarding the whole case of evolution because biology furnishes no explanation. Dr. Osborn is indignant because he possesses facts lending themselves—when forced—to his own special interpretations. Even now, while Professors Macmillan Brown and Simmons, fully convinced, are adding to the vast Atlantean museum, Dr. Osborn and Prof. Chamberlain deny the ancient continent point-blank—Dr. Osborn, because his reputation is bound up with a Darwinian hypothesis which does not allow for it; Prof. Chamberlain, because his geological studies of continental structure seem to go against it. Yet it is well known that sedimentary rocks are found at the highest altitudes. Given such fearful upheavals, why not as great subsidences? In fact, irrespective of theory, they *must* follow.

The scientist Geoffroy, who accompanied Napoleon to Egypt, brought back sketches of a unique bat, which has not been seen by anyone else, and remains a mystery. In 1917 the American Museum of Natural History rediscovered the bat *in Porto Rico*. In 1923 a fossil Gingko leaf was found at Spokane. The former discovery proves America to have been connected with Africa; the latter, with both Asia and Africa. But these, definite as they are, are but small drops in the monsoon which is in full blast everywhere. Moreover, this evidence is all circumstantial, and if accepted, can be relegated to the ages "before man." Theosophy has use for proofs of Donnelly's remark, that "the roots of our present institutions go back to the Miocene Age." Now we have that which not only settles the question of *civilized* Atlantis, but pushes civilization at least 20,000 years nearer the Miocene times. We now have Atlantis rediscovered.

A strange Karma pursues the Schliemann family. Prof. E. Schliemann, the elder, endured the contempt of science for many years, at last to carve himself a deep niche in the hall of fame by his discovery of the real city of Troy. He had firm faith in Atlantis, from the same kind of evidence which led him to Troy. Why not, since Troy was an Atlanto-Aryan colony?

Prof. Paul Schliemann has followed in his father's footsteps to the discovery of Atlantis—or rather, its remnant, Poseidonis. His book will be published in Germany shortly.

Much of a fifteen years' course of research was passed in *submarine exploration.* There are numerous submerged mountain peaks near the African coast; his finds were made upon these. The first was a wall fragment, showing an artistic frieze which he calls "running figures"; in reality the representation of a ceremonial

dance. A mile from this was another, showing men and animals. Both are evidently from the local stone which forms the sea-bed here. In another place Prof. Schliemann walked into an ancient cave-temple of highly artistic construction; deep under water, and in the neighborhood of 200 miles off shore. Elsewhere, on another submerged peak, were found many pieces of statuary, one of which represents a sensual, semi-negroid but very intelligent face of the kind described in ancient Asiatic chronicles.

Prof. Schliemann discusses the similarity—the identity—between African and Central American art; all of which is so familiar with readers of *Atlantis* and students of the *Secret Doctrine* that we need not enlarge thereupon.

Upon the African coast he found two great forgotten highways leading to the sea; port roads, he thinks. Lehmann found the same phenomenon in Central America. Moreover, Prof. Schliemann found unrecorded and unexplained lighthouse towers on the African coast, which he thinks were built by civilized Atlantean navigators. Can one not envision the "mythical" Western race described by Homer, whose vessels "went without sails or oars"? Have we not here a picture of the surprise caused the nascent, still barbarous Greek civilization, by navigators of a decadent but high civilization? Navigators coasting the Greek shores as Magellan coasted the Philippines ages later?

Prof. Schliemann does not say why these remains were found on the highest peaks. Theosophy teaches that the broken continent had been subsiding erratically for millenniums; without doubt the inhabitants lived in terror of a cataclysm, and sought the highest peaks, possibly cultivating the lowlands, as did the Pueblos later for other reasons. The ocean bottom at the scene of Prof. Schliemann's explorations shows volcanic action, which calls to mind the description of the bursting of gas pockets in the Indian manuscripts, dating back 30,000 years, found by Col. Churchward.

Prof. Schliemann, believing the "first man" to have evolved on Atlantis, adds a fourth to the present theories of the scene of Man's genesis. Perhaps when the Arctic is fully explored, we shall have a fifth and correct one. None of the theorists at all approach the true age of man. The Bamian statues, described in the *Literary Digest*, January 10, 1925, are representations of mankind in a day when the very laws of matter were other than now. In the neighborhood of 200 feet high, they represent the stature of mankind when matter was still diffuse; when, in scientific terms, the orbits of the electrons had not been circumscribed to their present limits. The present plaster casings representing Buddha were added aeons later by Buddhist Arhats.

To what does all this tend? Perchance to that distant day when all thinkers will see in mankind that which it really is—a concourse

of indomitable, immortal spiritual entities, alternately conquering matter, alternately abusing its powers and falling into oblivion, to begin anew. Then will come an understanding that man is not an animal, but a spirit conjoined with an animal; that his true salvation, and release, from the cycles of life, lie not in the animal duty of self-preservation, but in the spiritual duty of self-sacrifice, which is preservation of ALL-SELF.

ANSWERS FROM THE SELF*

Question—Is it possible by a strong desire before sleep to receive from the Higher Self in dream an answer to questions respecting right thought and conduct?

Answer—This question is one of deep importance to those who are in earnest. My answer to it would be "yes." Bulwer Lytton says, in the "Strange Story," that man's first initiation comes in dreams. In the Book of Job it is written (c.iv, 12.13): "Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when *deep* sleep falleth on men." And (cxxxiii, 14): "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, *when deep sleep falleth upon men,* in slumberings upon the bed." The state spoken of in Job is the same as that called *Sushupti* by the Hindus. Man has three principal states or conditions—waking, dreaming, and dreamless or deep slumber. In the last it is held that communion is enjoyed with the Spirit, and that the inner man returning or changing from that condition goes into a dream, short or long, from which he changes into the waking state. The influences of *Sushupti* are highly spiritual. They are common to all men. The greatest villain on the earth, as well as the most virtuous man, goes into Sushupti and receives benefit from it. If it were not so, wickedness would triumph in the earth through the overpowering influence of the body and its constant downward tendency. Now, if this is believed and the reality of the Higher Self admitted, it follows from what is called *the mysterious power of meditation* that a sincerely devoted man who earnestly calls upon the Higher Self for aid in right conduct will receive in the dream state that succeeds the condition of Sushupti the aid asked for. In other words, one can make the dream impressions received out of the highest—or Sushupti—state more clear and valuable than is usual with those who think nothing about it. But the questions asked and impressions desired must be high and altruistic, because the Higher Self has no concern with material things nor with any temporal affairs. This power will of course vary with each man according to his nature and the various combinations between his physical, astral, and psychical planes.

—*W. Q. J.*

**The Theosophical Forum*, November, 1889.

"HANDS OFF"

GENUINE students of Theosophy are necessarily students of the art of living, the art of wise and virtuous action—an art which even in the time of Confucius was deemed the highest art, while the practice of any other art whatsoever was considered as subordinate.

We are all willing to admit that the mental plane is the plane of action; we can see that this must be so. Yet in many cases we fail again and again to apply this truism to our own mental conduct; either to observe the effect of our mental attitude in its relation to events as they manifest outwardly; or, what is more important, to see the effects produced by our thoughts on the occult or hidden side of such events, prior to their appearance on the physical plane. If we could, or rather, would, do this we might be surprised—perhaps not pleasantly—to find the parts we unconsciously play.

It is said that the Masters forbid their chelas to tell under what orders they act. And knowing even a little of human nature and the laws of the mental life, we should be able to see the risks which would be incurred by the violation of this injunction. All such rules and prohibitions of the Lodge, if studied, will yield a wealth of instruction for the true student. It is, in fact, the understanding of such laws, and the regulating of one's conduct in accordance with them, that constitutes discipleship. For it has been said that one must become in heart and spirit a disciple *before* he has any existence for the Teachers of disciples. So it follows that even those who are only aspirants to chelaship must conform to some few ascetic rules. Yet this is not always taken into consideration.

When some event which we have not anticipated occurs, do we not often feel hurt and even resentful that our student friends have not informed us in advance of such contemplated action? We seldom stop to consider, that if they are wise students, they know only too well the effect such information may have upon us, and in consequence, that it might have a most disastrous effect upon that which they hope to accomplish. Mental energies are very real, and are dynamic forces even when wielded by the ordinary man; how much more must this be so in the case of one who has turned his attention in some measure to the spiritual life, and has practised even slight mental discipline.

We have learned some discretion, and gained some control over our words and external actions; therefore, we would feel considerable delicacy in discussing and dissecting the work, the affairs, or the personality of our friend in his presence, or while in the company of others. But do we feel a like hesitancy, a like delicacy in approaching those things in thought—in the hidden sanctuary of our

own minds and hearts? Or do we there, within ourselves, safe from detection (as we think) pounce unmercifully upon our neighbor and his affairs like hungry wolves, and bruise and maul, besmirch and maltreat them, unrestrained and unashamed? It is safe to say that there is not one who has not, at one time or another, been guilty of such mental malconduct. Nor do we confine such brutal mental tactics only to our fellow-men and their affairs. We maltreat and violate our own affairs in much the same manner. How many a beautiful flower which essayed to lift its head from the soil of our inner nature may not have been blackened, scorched and withered, root and all, ere its delicate petals could unfold, by the blasting effect of our own Kama Manasic action—by curiosity, or "peering about," as the sages name it.

Kama Manas is a gourmand, ever active, insatiable, ever curious and prying; a despoiler and violator of holy things. We would hardly be so lacking in discrimination that we would throw a fragile and immaculate garment into a hog-wallow, or even into a kennel full of playful dogs, and expect to retrieve it spotless and intact. How then, can we expect that those who are endeavoring to perform wise action should inform us unnecessarily of even their most ordinary plans and purposes, to say nothing of plans which might have as their object the amelioration of the condition of mankind? If these seem to be hard sayings, then let any student who dares to be honest with himself, stand aside for a single day, or a single hour, and watch the passage of the stream of thought through his mind. He may be shocked to find to what an extent those thoughts hover around personalities and their doings—around what "she said," or "the way he acted;" "the way they treated me," or "what he may do and the effect it will have," etc., etc. This is not *con*structive thought; it is *de*structive thought, accompanied as it almost invariably is by small feelings of jealousy, envy, or resentment. Do we think all this has no effect upon those of whom we think? We may at least know that it has a most decided effect upon ourselves. In all thoughts and feelings of this character precious mental and spiritual energies are being dissipated, not only uselessly, but in a positively harmful manner. Unity is not a personal thing; how then, can we ever hope to realize it by dwelling upon persons!

Such Kama Manasic action is natural to the great mass of mankind, who alas! know no better way, and have no vision of anything higher upon which to rest. But surely for a student who is sincerely determined to learn wise action, and who *wills* to give aid by every means in his power, in lifting the Buddhi and Manas of the Race, the first step lies in filling up the old ruts and channels formed by this kind of thinking. They are worn deep, it is true, by the thoughts of generations of men. But it is clearly the student's duty to effortfully lift and anchor himself above personalities as such, and their

doings, his own included. We may remember how one character in "Pilgrim's Progress" was so busy raking up muck that he could not even see a celestial crown when it was offered him. With a universal philosophy within our reach; with the vast reaches of the One Life stretching boundless, physically, mentally, and spiritually within and beyond our horizon, we dig in a mud hole. The priceless pearl within our grasp, we still seek it underfoot. With the banquet of the gods awaiting us, we seek food among the excretions of Great Nature and feed on husks; then wonder "why it is that I don't seem to get as much out of Theosophy as some others?" "And where can they possibly find that illuminating glory of hope and ever renewed enthusiasm which lights their path and the paths of so many others?"

Perhaps we might find, within ourselves, not only an answer to these questions, but something far greater, if we would take "hands off" for our motto, and apply it mentally with vigor. "Hands off" mentally, from all persons and their doings, *all* the time. "Hands off" from all affairs which do not call for our immediate action. "Hands off" mentally, from even our own inner affairs until we can approach them in a truly reverent and impersonal spirit. In that inner calm and stillness which would result from such mental discipline there must arise in the course of time, true Manasic action divorced from Kama—that same spiritual knowledge which Krishna says "springs up spontaneously within."

PANTHEISM

Who can study carefully the ancient religions and cosmogonic myths without perceiving that this striking similitude of conceptions, in their exoteric form and esoteric spirit, is the result of no mere coincidence, but manifests a concurrent design? It shows that already in those ages which are shut out from our sight by the impenetrable mist of tradition, human religious thought developed in uniform sympathy in every portion of the globe. Christians call this adoration of nature in her most concealed verities—Pantheism. But if the latter, which worships and reveals to us God in space in His only possible objective form—that of visible nature—perpetually reminds humanity of Him who created it, and a religion of theological dogmatism only serves to conceal Him the more from our sight, which is the better adapted to the needs of mankind?—H.P.B., *Isis Unveiled.*

AMONG FRIENDS

"SO Tennessee has announced itself of the Dark Ages!" said Doctor disgustedly, looking up from the newspaper he was reading in the midst of a relaxed Saturday-afternoon Family, variously engaged.

"How's that?" asked the Judge absently, without removing his attention from the *"Isis"* he was slipping. Judge has the idea that all the law and all the prophets are in *Isis Unveiled.*

"Gone on record for a 4000-year-old world," drawled Captain Blunt, who was idly watching him. "The South remains solid for Creation and Jehovah. Don't worry yourself—the Country is saved!"

"Oh, tell us, Doctor," Mother asked calmly, as she is no avid reader of newspapers, "what has Tennessee done?"

"Passed legislation against the teaching of scientific theories of Evolution in any of the schools and colleges in the State—anything that conflicts with the Bible statements in Genesis," replied Doctor. "Seems to me such action is equivalent to joining Church and State," he continued, "and if so, what becomes of the slogan of your one-hundred-per-cent-Americanism, I wonder?"

"Oh, you just don't understand, Doctor," interrupted our sardonic Captain. "The stipulation seems to be that *interpretations* to suit the highly intellectual whimsies of the various Christian sects are quite permissible; only the prudent citizenry of this brightest star in our immortal galaxy of stalwart Southrons must confine itself within the eminently conservative theorem that, so far as creation is concerned, 'God did it'—and nobody else can be blamed."

"Rather doubtful legislation, I should say," remarked the Judge thoughtfully. "If a case should ever come to trial under it, some dogma or other will be made a criterion by which all subsequent cases will be judged; or else the inanity of the law will become so completely apparent that it will be merely a dead-letter—to be used by militant sectarians as a bogey-man with which to frighten faint-hearted educators."

"Such a trial would be a farce, indeed," said Pilgrim, finishing his letter-writing. "And can't we imagine the ponderous time the sectarians would have with their 'interpreting!'"

"Why, but isn't such action absurd," Mother went on, "when you remember that not a single one of the preachers or laymen, not a single member of the legislature passing the bill, not even the Governor signing it—not one of them *knows* anything about this 'God' they talk of; not one of them *knows* anything about the 'creation' they are so anxious to shield; not one of them *knows* who wrote Genesis or any other book of the Bible—and doubtless few of them really *know* anything about Evolution, not even the scien-

tific theories concerning it: the term is just a *word* to them. Yet these grown men gravely discuss, affirm, legislate, and enforce their ignorance upon the population of an entire State. It was to be expected of priest-ridden medieval Europe, but how to account for twentieth century America!"

"Pity the boys born in the latter part of the nineteenth century!" quoted Mr. Browser.

"Well, there's another side to the question—a side to think about," said the Judge gravely. "There is something about the modern theories of Evolution that *revolts* the human soul. You can't blame a man for indignantly repudiating the idea that he is a descendant of the animal kingdom—and that is what 'Evolution' means to most minds. As students of Theosophy, we know Evolution does not imply that at all—quite the contrary, in fact. We know that scientific theories upon Evolution are *theories* and no more—woefully one-sided, utterly inadequate to account for the facts of nature, farther away from the true teachings, if possible, than current Christian sectarian ideas are. Man is a spiritual being; to consider him just a more intelligent animal *revolts* him—why wouldn't it revolt a spiritual being? But since he is ignorant of his own true nature, while awake and engaged in active life in a body, the effect of this revolt is to make him turn to other methods, to account for his presence in this mortal sphere. It isn't nearly so humiliating to blame somebody else for our condition—or so we think—as to accept our own responsibility, so men have invented 'God,' called him the responsible creator—and thereby confirmed their own weakness. But, at that," the Judge concluded, "I'll confess that to my mind the religious theories seem less degrading than the current scientific ones."

"But our best scientists are *honest,*" declared the Captain, "and they mind their own business. They don't attack religionists—it's the other way about. And they *do* admit facts, *do* try to relate them honestly, *do* study and *do* think, *do* relegate superstition and the miracle-idea to the limbo where they belong. Furthermore, they do not dogmatize."

Whereupon Pilgrim began to laugh, and when the Captain started to squirm, laughed some more. "Well, I mean the *real* scientists, of course," defended the latter, "—not the vaccinationists, vivisectionists and all the precious spawn of 'me-too scientists' who are most in evidence. Of course, if a vivisectionist were really honest he would practise on himself; and an honest vaccinationist would study his own statistics, and desist, upon his findings—and all who are experimenting on the public in the name of 'science,' and all the others who hail as a finality their latest 'discovery'—would no longer dogmatize, if they were really *honest*—or rather, honest *scientists.* But you know and I know that there are many types of sectarians who would *force* their own beliefs on scientist and sec-

tarian alike if they had the opportunity. These Tennessee legislators are a case in point."

"It's queer and almost inexplicable to me how otherwise intelligent men, seem to throw away all their intelligence in matters of religion," said Doctor, with a puzzled frown. "They don't go on *belief* in other departments of life. Just think of a hard-headed and successful business man carrying on his affairs on a basis of belief, on something set down in a book by nobody knows whom, or by prayer! He would laugh at you if you suggested it. But where the deep realities of life are concerned—just where you would expect him to call upon every resource of his experience, knowledge and intelligence—he seems to think they have no bearing. It's as irrational and un-sane as some of my patients. How to account for it!"

"Not hard at all, Doctor," said the Captain briskly, "just egotism, that's all. They don't *know* the verities of life, and they firmly believe they know as much, except for technicalities, as anybody else. They believe with all their hearts that there isn't any knowledge extant along 'religious' lines. Hence, they turn to any belief that propinquity has brought them, or to some other that pleases their fancy or promises 'results.' "

"But what are *we* going to do about it?" asked Pilgrim, who is never content to rest on merely considering an act. "We aren't prominent people; we don't belong to legislatures; we haven't any schools of our own; and certainly we don't want to dogmatize. How are we going to reach people who see the absurdities of pseudo-religionist and pseudo-scientist alike, and who are ready to consider the true teachings of Evolution which Theosophy presents: Evolution physical, intellectual and spiritual—the three lines that meet in man, and make him the complex and wonderful being that he really is?"

"We're going to keep right on with what we *are* doing," said the Judge soberly, "do as much more of the same as we can, think out better and wider ways of doing it—and keep everlastingly at it. At least, that is the best I presently see."

"Me, too," confirmed the Captain laconically.

"Yes, and we can be grateful that we are able to do as much," said Mother. "We can plant ideas in clean places as we find them—which means, to my mind, in the minds and hearts of men, women and children who are ready. If Law rules, they will find us and we will find them; then each one of them will find theirs—and so the succession will be preserved, enlarged and kept intact. We are working in the present *for the future*. Those who do that single-heartedly will themselves be present in that future. Meantime, we do what we can."

LIVING THE LIFE

DEAR COMPANIONS:

I have read your note and the enclosed letters. It is passing strange that Mr. B. could have gotten such a conception of us—that we are a "self-satisfied patronizing bunch"; that we are not "straight" in sending out unsigned letters, or hiding in any way. I would like very much to clear up their minds on these and other lines for they are fine people and need only to get rid of some prejudices to place them in that relation which will benefit them. The letters indicate much self-assertion and belligerent personality on the part of one, while the other says somewhat naively that he was so interested in the *subject itself* he never thought to inquire about the history of the U.L.T. and the persons connected with it—which was exactly the effect most desirable to be brought about!

Strange, they do not see, if some human beings know the existence of the most important message to the world in untold centuries, and bring the fact and the message to their attention, leaving it to be accepted or rejected without drawing any attention to *themselves,* that an act of self-effacement has been performed in order that the Message may be judged of on its own merits. They are evidently not aware that it was the prominence of persons and their claims of personal knowledge that drew the attention of enquirers from the Message itself. Nor does it seem to be understood by them that such "anonymity" adopted was for the very benefit of such as they and all others who desired to obtain that message at first hand with no intermediate distractions.

As persons concerned with the Message and its propagation we certainly are not "hiding," for as such we exist and can be found; but as "persons" of intelligence, character and self-sacrifice, we desire most of all to place the Message of Masters in the hands of those who wish to learn and know, without attracting any attention to ourselves or seeking any distracting notoriety. For many years this has been done at a tremendous cost of time, money, and effort; for with us it has been a constant and consistent giving and we have asked for nothing in return. Nor can it be said that we are seeking recognition or fame of any kind, since no names are presented to which fame may be attached.

How does anyone suppose the Teachings of Theosophy pure and simple as given by the Teachers of Theosophy have been carried forward intact? Blind alleys have been spread in every direction by persons who have been and are accepted by the unwary as true Theosophical exponents; the original teachings have been obscured and a flood of speculations are put forth as Theosophy, to the detriment of Theosophy and those who would learn and under-

stand. How else could such a condition be remedied save by some who knew the truth, knew the Teachers, knew the right lines, and had sufficient experience in the Movement to avoid the rocks that split the original society into a number of fragments?

The policy and methods of U.L.T. were instituted to avoid personalities altogether but make the effort dependent upon a body of students who desire no recognition for or of themselves, thus putting the Teaching directly in the hands of those who would know, to be studied and applied; hence, the "anonymity."

Another critic once said that U.L.T. was "hiding behind Theosophy." The reply was, "That is much better than standing in front of it and hiding Theosophy." The U.L.T. does not "hide" behind it; it is simply holding Theosophy up so that all can see without let or hindrance. It does not matter whether it is persons or a number of "two-by-fours" that hold Theosophy up in plain view; in either case, they could with some show of justice say that Theosophy was hiding *them* from view. But there is no complaint from that quarter nor thought of any—as you well know. Mr. B. does not appear to distinguish between anonymous communications from enemies or would-be friends, which as he justly remarks are cowardly, and an impersonal presentation of Theosophy without placing persons in the lime-light; all of it for the undiluted benefit of those who seek to know Theosophy.

The point is that we stand in our own persons *for Theosophy* and while presenting its principles, defend it against any kind of attack.

Well, in all kindness of heart we will do the best we can with anyone who desires to learn. For those who expect principles and methods to conform to their personal prejudices we can do nothing, however much we might desire to. Yet there is always hope that a little of Theosophy may work as a leaven and in time wear away or displace existing prejudices, and for this time must be allowed. Theosophy is for those who want it; it cannot be given to any others.

With best wishes to you and to all to whom you have brought the Wisdom-Religion, as ever, *R.C.*

STUDIES IN THE SECRET DOCTRINE

VII

The Law of Cycles

THE illusory nature of time is the commonest of human experiences. The man in the street is aware of the fact that some hours of his life are longer than other hours; some fortnights pass like a day, while some moments seem an eternity. Reflection on these factors will enable the student to draw two conclusions—(1) beyond the illusion of time there is a Reality; (2) the illusion of time is caused by man himself. That which underlies every passing moment and endures for ever though millennium follow millennium cannot but be the One Reality. Says the *Secret Doctrine:*

> Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep." The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. (I, 37)
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> Our ideas, in short, on duration and time are all derived from our sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its evolutionary march dispels the Maya of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, "I feel irritated at having to use these three clumsy words—Past, Present, and Future—miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving." (I,43-44)

Time like everything else in manifestation is triune. (Cf. *Secret Doctrine* I,19.) The three aspects of Time are Past, Present and Future. The present hour, day, life, manvantara, is caused by the past and itself is the cause of the future cycles. The anticipation of the future makes us work in the present in terms of the memory of the past. Memory-gnyan is of the past; anticipation-ichcha is of the future; these two are linked by the active kriya-present. We think we are living in the past, we imagine we are living in the future, we believe we are living in the present—while as a matter of fact, we are living in the Eternal Now and know it not.

For, in the words of a Sage, known only to a few Occultists: "THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, THE BEGOTTEN OF THE PRESENT. AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT, NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVEN BEGUN TO SAY 'I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST,' THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS, ARE THE PAST, THE PRESENT, AND THE FUTURE, THE EVER-LIVING TRINITY IN ONE—THE MAHAMAYA OF THE ABSOLUTE IS." (II,446)

The illusion of time is within our own complex constitution. We ourselves are the makers of cycles—time-limits; the cycles of time run their course within ourselves; the circulation of blood in the human body is a cyclic process; the heart-beat and the pulse-beat are cyclic; cravings of the appetites and their satisfaction are cyclic; sickness and convalescence are cyclic; sleep and waking are cyclic; so are birth and death; pre-natal life is cyclic; life on earth is cyclic—the four ashrama-stages, of (1) student-brahamacharya, (2) householder-grihashta, (3) contemplator-vanaprashtha and (4) active altruist-sannyasin, were the device of the wise ancients who utilized the cyclic laws by making proper use of the four seasons of the human incarnation, which wise arrangement our civilization has set at nought. According to the teachings of the esoteric science, the commonly used definition for the age of man—"three score years and ten" bespeaks an inner truth. The seventy years from one point of view indicates the perfect cycle for the development of the mahatmic being in seven decades in every new incarnation, which at a higher phase of development produces the unfoldment of the ten-fold Dhyanic-avatara in cycles of seven years each. The same seventy year cycle works for the present stage of human evolution thus: the period is divided into halves, one of birth and growth, the other of decay and death. Each half is further divided into five periods of seven years each: (1) Birth of the human body, (2) the taking charge of his body by the Egoic consciousness at the age of seven, (3) the kamic change which matures the boy or the girl at fourteen, (4) the manasic fecundation which makes twenty-one the age of discrimination, (5) the spiritual unfoldment resulting from experience and suffering from the earlier stages at twenty-eight. Then the return of the cycle, also in five periods but in the reverse order, during which effectual maturing can take place: thus between thirty-five and forty-two the unfolded spirituality (on the corresponding cycle of the first half, *i.e.*, between twenty-eight and thirty-five) is matured and perfected, and so on till second childhood of innocence but not of ignorance, child-like but not childish, is shown forth between sixty-three and seventy. Just as the four stages of life are not observed by our civilization, just as there is

caste-confusion in this Kali-yuga, so also is there dislocation, through ignorance, of the law above referred to, in our modern days, to the grave disadvantage of the individual and therefore to the race as a whole. In the light of what is said above the student's attention is called to the extracts from the *Secret Doctrine* which now follow:

> When the Western Orientalists have mastered the real meaning of the Rig Vedic divisions of the World—the two-fold, three-fold, six and seven-fold, and especially the nine-fold division, the mystery of the cyclic divisions applied to heaven and earth, gods and men, will become clearer to them than it is now . . . more than one physician has stood aghast at the periodical *septenary* return of the cycles in the rise and fall of various complaints, and naturalists have felt themselves at an utter loss to explain this law. (II,622)
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> To demonstrate more clearly the seven in Nature, it may be added that not only does the number seven govern the periodicity of the phenomena of life, but that it is also found dominating the series of chemical elements, and equally paramount in the world of sound and in that of colour as revealed to us by the spectroscope. (II,627)

Lest there be any misunderstanding, let it be noted that these periods are not arbitrary. There are children who are born before the nine-month period assigned to gestation is over, which means that for them the functions of that period are accomplished quicker. Similarly there are egos who take charge of their bodies before seven and others after; there are boys and girls who mature before or after fourteen and so on; men and women die before or live longer than their seventieth year. What is necessary for us to understand is the fact that each human incarnation is a cycle of ten stages, five on the ascending and five on the declining arc.

All this will clearly show, let us hope, that the Law of Cycles operates *within* man. Both cause and effect are psychological processes in the consciousness of the being and the period entailed forms a cycle in itself. Thus Kalpas are divided and sub-divided to the minutest divisions on the one hand, while on the other they multiply and expand till eternity itself is embraced. "Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned." (I,221)

These many cycles are interlaced, so that chemical changes in a molecule affect the physical cosmos as a whole and *vice versâ;* the movements of the heavenly bodies have their reflections on earth and on the activity of the human jiv-atmas. In *Isis Unveiled* we are given a picture of the interlaced cycles which form the Great Circle:

> An Eastern artist has attempted to give pictorial expression to the kabalistic doctrine of the cycles. The picture covers a whole inner wall of a subterranean temple in the neighborhood of a great Buddhistic pagoda, and is strikingly suggestive. Let us attempt to convey some idea of the design, as we recall it.
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> Imagine a given point in space as the primordial one; then with compasses draw a circle around this point; where the beginning and the end

unite together, emanation and reabsorption meet. The circle itself is composed of innumerable smaller circles, like the rings of a bracelet, and each of these minor rings forms the belt of the goddess which represents that sphere. As the curve of the arc approaches the ultimate point of the semi-circle—the nadir of the grand cycle—at which is placed our planet by the mystical painter, the face of each successive goddess becomes more dark and hideous than European imagination is able to conceive. Every belt is covered with the representations of plants, animals, and human beings, belonging to the fauna, flora, and anthropology of that particular sphere. There is a certain distance between each of the spheres, purposely marked; for, after the accomplishment of the circles through various transmigrations, the soul is allowed a time of temporary nirvana, during which space of time the atma loses all remembrance of past sorrows. The intermediate ethereal space is filled with strange beings. Those between the highest ether and the earth below are the creatures of a "middle nature"; nature-spirits, or, as the kabalists term it sometimes, the elementary.

This picture is either a copy of the one described to posterity by Berosus, the priest of the temple of Belus, at Babylon, or the original. We leave it to the shrewdness of the modern archaeologist to decide. (I,348-49)

To enable us to understand the inter-relationship between man and the solar universe in which he lives and of which he is a part, let us consider—without going into particulars—the correspondence between the movements of both.

Our earth as a planet of this solar system has three movements —it rotates on its own axis, completing it in 24 hours; it revolves around the sun, completing it in 365 days; it participates in the movement of the whole solar system as it goes through the sidereal cycle of a little over 25,800 years.

The diurnal cycle may be regarded as corresponding to the daily experiences of the lower personal self. The routine of waking and sleeping is, of all of them, the most fixed for the human body, which has to be fed, exercised, cleansed periodically. Habits may vary but the sleep and waking periods are almost the same for same classes of human intelligences. The weeks of seven days, each forming the Lunar and the Solar months, affect the personality. Just as tides and ebbs of the ocean on earth are affected by the movements of the moon, so is our lunar body affected by the lunar cycle. Then there are the lunar and the solar years, with their seasons. The yearly cycle may be regarded as corresponding with one incarnation of the Individual Ego, every new birth being analogous to a new year. Lastly there is the sidereal cycle which may be regarded as corresponding to the whole cycle of evolution of the human jiv-atma. These physical cycles are reflections of psychological cycles. In this connection we might profitably extract from the *Secret Doctrine* its reference to the knowledge of the ancient Egyptians on the subject:

They had it; and it is on this "knowledge" that the programme of the MYSTERIES and of the series of Initiations was based: thence, the construc-

tion of the Pyramids, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven. The cycle of Initiation was a reproduction in miniature of that great series of Cosmic changes to which astronomers have given the name of tropical or sidereal year. Just as, at the close of the cycle of the sidereal year [25,868 years], the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the inner man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.

Moses, an Initiate into the Egyptian Mystagogy, based the religious mysteries of the new nation which he created, upon the same abstract formula derived from this sidereal cycle, which he symbolised under the form and measurements of the tabernacle, that he is supposed to have constructed in the wilderness. On these data, the later Jewish High Priests constructed the allegory of Solomon's Temple—a building which never had a real existence, any more than had King Solomon himself, who is simply, and as much a solar myth as is the still later Hiram Abif, of the Masons, as Ragon has well demonstrated. Thus, if the measurements of this allegorical temple, the symbol of the cycle of Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses. (I,314-15)

How analogous this theory is to the law of planetary motion, which causes the individual orbs to rotate on their axes; the several systems to move around their respective suns; and the whole stellar host to follow a common path around a common centre. Life and death, light and darkness, day and night on the planet, as it turns about its axis and traverses the zodiacal circle representing the lesser and the greater cycles. Remember the Hermetic axiom: "As above, so below; as in heaven, so on earth." (*Isis Unveiled* I,294)

Humanity is made up of individual units. If the Law of Cycles operates in reference to individuals, it equally works for groups: the tribe-races, family-races, sub-races, root-races, globes-rings, rounds, planetary-chains, solar-systems, sidereal-systems, are "the innumerable small circles" which compose the one Great Circle of the Universe referred to in that wondrous picture described in the extract from *Isis Unveiled* given above. From the same great book come the following:

They divided the interminable periods of human existence on this planet into cycles, during each of which mankind gradually reached the culminating point of highest civilization and gradually relapsed into abject barbarism. (I,5) . . . *These cycles,* according to the Chaldean philosophy, *do not embrace all mankind at one and the same time.* (I,6)

Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts," owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature." When those circulations . . . in the universal ether

which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. . . . But during the barren periods . . . the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. (I,247)

Applying the law of correspondence-analogy we can conceive that the Karmic Cycle of the human kingdom on earth has its rotatory, revolutionary and sidereal sub-cycles, under which *(a)* one class of self-conscious intelligences is evolving by constant reincarnations; *(b)* a second class of beings, coming only on the crest-wave of human civilizations, is the re-vivifier of the innate ideas which are to be embodied by the race as a whole, as cycles run their course; *(c)* a third class who are the great Avatara: Incarnations who strike the Key-note of an opening Cycle of Construction on the eve of earthly, intellectual or ethical cataclysms resulting from the activity of the Cycle of Destruction. The *Secret Doctrine,* Volume I, quotes and comments (pages 640-641) on the following very significant passage in *Isis Unveiled:*

As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.

Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddârtha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in

an historical retrospect. *"As above, so it is below. That which has been, will return again. As in heaven, so on earth."* (I,34-35)

Two outstanding conclusions of this study on the Law of Cycles may be summed up thus: (1) We are the makers of cycles; through individual karma we draw the circle of individual reincarnations; through collective action we draw the narrowing or expanding cycles of communal and national decline or rise; through spiritual karma we slowly but steadily contact the Primal Circle—which is Nirvana when it is entered self-consciously, pralaya when entered unconsciously. (2) Each human being lives in the close embrace of Nature, moves in that Nature, and has to realize that his Being *is* Nature. Wheel within wheel, cycle within cycle, the One Life in manifestation is the Circle of Time in Abstract Space, which is Duration. Says the *Voice of the Silence:*

> Would'st thou become a Yogî of "Time's Circle"? Then, O Lanoo:
>
> Believe thou not that sitting in dark forests, in proud seclusion and apart from men; believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range—believe thou not, O Devotee, that this will lead thee to the goal of final liberation.
>
> Think not that breaking bone, that rending flesh and muscle, unites thee to thy "silent Self." Think not that when the sins of thy gross form are conquered, O Victim of thy Shadows, thy duty is accomplished by nature and by man.
>
> The blessed ones have scorned to do so. The Lion of the Law, the Lord of Mercy, perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aranyaka He became the Teacher of mankind. After Julaï had entered the Nirvana, He preached on mount and plain, and held discourses in the cities, to Devas, men, and Gods.
>
> Sow kindly acts and thou shalt reap their fruition. Inaction in a deed of mercy becomes an action in a deadly sin.
>
> Thus saith the Sage.
>
> Shalt thou abstain from action? Not so shall gain thy soul her freedom. To reach Nirvana one must reach Self-Knowledge, and Self-Knowledge is of loving deeds the child.
>
> Have patience, Candidate, as one who fears no failure, courts no success. Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown. (30-32)

ON THE LOOKOUT

"The Land of The Free"

It would seem as if the District of Columbia, governed as it is by Congress and not directly subject to the influences that sway petty municipal politics, might be the one community in the United States where the finest and truest American ideals could be tried for, and in considerable part realized. It would seem as if there, where the responsible governing board is not dependent upon the whims, prejudices and superstitions of an average constituency either for re-election or for profit in office, a large part of the smoke-screen of pretence and pompous play-acting that accompanies the enactments and methods of American "self-governing" communities might be swept away.

The following news item, which appeared in the Washington *Post*, casts a sinister light on the respect accorded the basic rights of an American citizen in his own capital city, where a paternal Congress "guards" with ever-watchful care and highly intelligent solicitude the development of the tender plant of budding and impressionable youth:

> Superintendent of Schools Frank W. Ballou yesterday, in a circular, called attention to all teachers and school officers to the manner in which Congress guards against sedition being taught in the District schools, by placing the following language in the appropriations bill for the current year:
>
> "Provided, That no part of this sum shall be available for the payment of the salary of any superintendent, assistant superintendent, director of intermediate instruction, or supervising principal who permits the teaching of partisan politics, disrespect of the Holy Bible, or that ours is an inferior form of government."

Washington vs. New York

In an editorial appearing later, the *Post* refers to those New Yorkers opposing religious instruction to school children, whether in or out of school hours, as "socialists and parlor bolshevists and their kind." It appears that meetings have been called protesting at the current effort of the religionists to engraft their teachings upon that city's youth, which some consider, says the *Post*, "as an iniquitous attempt to destroy religious freedom, establish a State church, and overthrow that Constitution of the United States to which they are so passionately devoted." Instead of paying such "passionate" and sarcastic attention to New York affairs, the *Post* might better consider the implications contained in its own news item on the educational situation in Washington.

The New York religionists are appalled, it would seem, at the large increase in the number of juvenile criminals, relating to which

the *Post* quotes many figures. Evidently neither the religionists nor the *Post* editorial writers are aware of the fact that statistics of American penal institutions show a vast majority of convicted criminals to be either communicants of, or declared believers in, one or other of the various Christian sects. If effect follows cause, why make more criminals by "religious education?" Yet, the ignorant go on writing and speaking as if a mere "Book" or an *outside* God could reform a nation! Witness Representative C. Ellis Moore, Ohio, speaking in Washington upon the ideals of Christianity:

> "It is wise that we look not only forward to what is to be," he said, in part, "but backward to what has been. Since those strong and sturdy Pilgrims vowed upon the Bible to establish a nation which should fear God, all our rulers have depended upon the Bible and its rock-ribbed truths for their inspiration. Lincoln, who said it was the rock of his faith, to Harding, who developed his administration in fear of God, and now Coolidge, who says that all America wants is the favor of God; all have gone to the great source of Christianity for their inspiration and their help. The Bible is the greatest aid to freedom; it is what we all know and believe America needs most; greater spiritual awakening and great spiritual as well as material and legal freedom."

PROGRESS IN CALIFORNIA

Efforts of Christian sectarians to make religious teaching to school children legal in California were once more defeated by the Legislature on March 30th. As the campaign *for* the Bible proceeds hand in hand with a campaign *against* the teaching of evolution, there is significance in this news dispatch appearing in an obscure position in the Los Angeles *Times* under date of April 3rd:

> The State Board of Education today went on record formally in favor of teaching evolution in the public schools of California but only as a theory, thus upholding the findings of a committee of educators which some time ago submitted a report in which the theory of the teaching of evolution was upheld.
>
> The Board, in a resolution, stated that it would be in the future its policy not to adopt or list as textbooks any but those books which teach evolution as a theory.

BIBLE READING IN SOUTH DAKOTA

A dispatch to the *Star*, Washington, D.C., reads as follows:

> The board of education at Faith, South Dakota, has authority to expel high school students who leave the school while the Bible is being read, Judge James McNenny ruled today in the case of A. Finger versus the school board. The mandamus proceedings were brought by the plaintiff, who represented Catholics at Faith, to force the school board to reinstate students who had been dismissed because they refused to remain in the classroom during the Bible reading.
>
> Thirteen students had been expelled from the school because of the Bible controversy.

While this appears to be a Catholic-Protestant controversy, some good may flow from it. Dogmatism in any direction—the attempt to enforce one's ideas willy-nilly upon another—is reprehensible. The integrity of the Soul forbids it; the mind of the Spiritual Being resists such coercion. An era of religious persecution may be at hand, but it will be followed by the inevitable reaction. Meantime if a sound basis for ethics is laid by spreading broadcast the eternal verities of Theosophy—the indwelling God, Karma and Reincarnation—the developing mind of the race will have something true, something restraining, to lay hold of. Otherwise, after the short cycle of restraint, license will take the place of the freedom that might be and social conditions will be worse than they are at present.

Dr. Carrel's Diagnosis

This is the title of an editorial reprinted in full below, which appeared April 1st, in the *Post,* Washington, D.C. Here is a recognition of Cyclic Law, an understanding of the necessity among men of a sound basis for ethics, together with a realization that existing sectarian religions do not supply one. Looking over the great names mentioned by the writer, the student of Theosophy will note among them some of those who handed on the "charge and succession" of the Wisdom-Religion, now called Theosophy, down the ages, the two great Americans named, Paine and Emerson, being active agents and preparers against the time when the secret doctrine might be promulgated openly on its own merits, without wearing the garb of terms and points of view of a prevailing religion. This is a great editorial preachment, which Dr. Carrel's straightforward honesty has made possible:

> Dr. Alexis Carrel, the great specialist of the Rockefeller Foundation, is inclined to doubt whether the progress in medical science "has brought much happiness to the world" or "greatly modified the position of the average man as regards disease and death." Dr. Carrel recognizes the undoubted advance in combating infectious diseases. On the other hand, he points out that, under the economic and nervous strain of the present day, the individual is more than ever exposed to slow organic disease, especially to "suffering from nervous diseases or making himself miserable by his lack of judgment and his vices."
>
> Dr. Carrel thinks that the hope of future happiness for the race rests upon a better understanding of the brain to enable people better to cope with the circumstances of existence, yearly becoming more complicated.
>
> This is the physician's way of calling for more philosophy. Whatever the advance in science, art and general knowledge, there can be no doubt that the race is not now thinking so deeply as in former ages. Take any period, from the prime of Greek thought on, and you will find that each has been dominated by at least one great philosophy, or principle of reasoning. As the summit of rationalism and expression was left behind, the intellectual achievements of succeeding years would sink to lower and lower

levels until the bottom was reached in a dark age, and presently, the upward climb would begin again. The point is, that every century which contributed very much to progress, has been dominated or profoundly swayed, by some guiding set of principles: Plato, Aristotle, Socrates, Epicurus, Seneca, Marcus Aurelius, the Church fathers, Abelard, Luther, Voltaire, Rousseau, Paine, Emerson, and so on. What philosophy dominates thought today? A great deal is accepted; how much is reflected?

Dr. Carrel has arisen from a lifetime of study of the weaknesses of the human body to diagnose correctly, as it seems to us, the present weakness of the human mind, the nervous condition of society as a whole, leading to endless extravagances in crime and folly, are undoubtedly due to the absence in most people of reasoned, hard-won beliefs which alone can impart the calmness so necessary to permanent achievement.

Never did any age demonstrate more conclusively than this one that men can not live by bread alone.

THE HAND AND THE DIKE

Most of us remember the story of the Dutch boy who saved the Lowlands by holding his hand over a leak in the dike. Medical science visions the realm of health as an elysian enclosure protected by a dam called "pathological resistance," surrounded by a sea of malevolent germs which irrupt spasmodically through points of weakness. Many are the scientists who have rushed to block apertures, and many are the leaks said to have been blocked. Nevertheless, there seems to be something wrong; not only is the average level of happiness no higher, but physical diseases and discomforts seem rather on the increase than otherwise. In former days people were sick or well. If sick, they usually betook themselves without delay to happier realms—or got well. Nowadays, thanks to the "preservative" efforts of science, many people drag about neither quite dead nor wholly alive. A really well man is seldom seen; on the other hand, the modern invalid is often enabled to outlive the well man of old.

On the whole, the dike seems to break in one place as fast as it is mended in others. The statistics for 1922, which indicated a drop in some death rates, showed an increase for cancer, automobile accidents, diptheria, typhoid, suicide, homicide, and others. These have for the most part increased seriously since then; cancer, in 1923, increased about three per cent. In the meantime some other unexplained diseases have made their appearance, such as the form of sleeping sickness which has been devastating England and has now made its appearance in America.

BACTERIUM EST DAEMON—REDIVIVUS

Not a few medical men have stigmatized the modern habit of ascribing every ill to "germs" as a reincarnation of the theory of devil possession. In truth the ancient idea was not far wrong, since all our ills are the result of our own deviltries of this or other lives. Not long ago a very prominent biologist outlined the necessity of

looking for the source of diseases at their beginnings in the human constitution; and every competent observer knows that those who are clean in blood and habits, and free from fear, need dread no "germs." However, it seems that the germ theory will soon be put to a test; for the filter-passing "bacteriophage," described in Theosophical teachings before dreamed of by science, has developed certain breeds which destroy the strongest germ cultures.

Crystallized Sunlight

It is now admitted that "sanocrysia," the newly discovered gold salt, is a certain cure for tuberculosis, at least in the early stages. It is, of course, supposed that it destroys the very refractory tuberculosis "germ." Our own theory is otherwise, and dealt with elsewhere. Between this discovery and the "bacteriophage," there should now be complete mastery over disease. Perhaps there will be some remarkable results for a time; it will be interesting to note in what new direction the disease-karma of the race will have to erupt.

Meantime we can render no greater help than by continuously promulgating and enforcing the thesis that no ill, mental or physical, but is the result of past misdeeds, when not of the present ones; and that palliative measures must be conducted, if at all, upon a basis of true humanitarianism, and not by vivisection, an evil which endlessly swells the debt to be paid in the end.

It is both interesting and saddening to note the foolish dilemma of science, which is madly striving to preserve life on the one hand, and as madly seeking methods to avoid disaster as the result of overcrowding, on the other.

Verily, as an ancient writer said, "Men hasten to imprison others in madhouses in order to assure themselves of their own sanity." Watching from an impersonal viewpoint free of emotionalism or apprehension, there seems little warrant for believing in the present sanity of the race from any other evidence. Perhaps this condition is to be expected. Madness and irrationality are interchangeable. Manas in the present-day soul is but partly developed, and its embryo reasoning powers have not yet reached the stage of self-perception. Its chief present activity consists in throwing a delusive veil of syllogism over its essentially irrational procedures.

Christianity and Progress

"The Spectator", purveying through one of the Hearst publications, says that "we are far, indeed, away from the Eastern point of view in which religion and conduct have nothing to do with each other." Considering that in the entire known world, and covering all religions without exception from the basest to the noblest, there has never been a belief wherein conduct was as thoroughly divorced

from precept as that which obtains in the Western Nations, this is a somewhat remarkable statement.

"The Spectator" continues: "In our Western civilization, and in the development of religion among us, conduct is made a continuous check on our emotions, and any emotion that cannot be translated into conduct we are suspicious of." And justly so.

Now, it happens to be a fact that, considering Brahmans, Buddhists, Jains, Parsees, and Mohammedans together, the British government some years ago determined the relative proportion of crime among Christians and "Heathens" in its dominions; and the result was 15 to 4 in favor of the "heathen" morals. Since that time crime has increased immensely in the West—which has always predominated in that species of activity—and not at all in the East, except incidentally where directly under Western influence.

"The Spectator" justly remarks that the growth of business is changing our conceptions of conduct, because it is being discovered that "Big Business" cannot go on except upon a basis of honesty. But it seems that religion *per se*—so we gather from "Spectator's" remarks—can proceed quite satisfactorily in the absence of honesty.

CHRONICLES OF CHRISTIANITY

Bishop Wm. Montgomery Brown, on trial for heresy, said:

> Education was given the Christian churches as their task, but they kept the masses in ignorance, obstructed the creations of national education in every country and held up civilization for a thousand years. . . . There are 7000 vacant pulpits in the United States today. Nine-tenths of the young men of America shrink from churches.
>
> The reason is apparent. The doom of theology is near unless presented with freedom.

We wonder if he realizes that a "presentation of theology with freedom" would mean a death-warrant for theology.

When Madame Blavatsky predicted in 1888 that this might be the last century of the Christian era, that hope seemed faint indeed. Now its fulfillment is so close that even the militant among freethinkers find little zest in kicking the moribund invalid.

A JEREMIAD

Nicholas Murray Butler, president of Columbia University, sent the world a New Year greeting in these terms:

> Can men learn? Probably even the most cautious inquirer would be willing to assert that, as individuals, men can and do learn.
>
> But is it quite so clear that men in groups, in societies, in nations, can and do learn?
>
> If so, what is the explanation of the constant trying all over again, in the name of progress, of those forms of folly, of wrong and oppression which the scholar well knows have long since been demonstrated to be futile as aids in the development of the life of men?

> If one reads with reflection the history of those civilizations and those states which have come and gone, as well as the teachings and the preachings of those leaders of the intellectual and spiritual life who are the chief ornaments of human history, and then looks about him at the happenings of today, he will have care and not be too confident in giving an affirmative answer to the question.

Bruno Lessing, commenting corroboratively, says: "Somewhere, surely, there is something wrong with the methods of education which have thus far been tried. Ought we try a new method? Or ought we give it up as hopeless?"

This appeared in a Hearst newspaper. In a succeeding issue an editorial took Dr. Butler bitterly to task: he is "a cynic, who, having fought against practically everything progressive and forward-looking in politics and economics for a good many years, seems to have fallen upon that embittered disappointment which fate holds in store as the reactionaries' chosen reward."

Whether Dr. Butler's pessimism is "cheap" or not, it can hardly vie with an optimism based upon nothing more than gush and sentimentality. The facts, such as are within Dr. Butler's purview, are as he states. Lessing remarks that "it is only necessary to read with reflection," to see the truth of Dr. Butler's statement, but that few do so read.

Optimism vs. Pessimism

"An optimist is a man who sees a great light shining where there isn't any; a pessimist is a fellow who comes along and puts it out." Dr. Butler's view embraces only a few thousands out of the millions of years of humanity; and he fails to take into account the cyclic order of the civilizations.

There are two basic reasons for the apparent slowness. One is that the individual man learns but little in a lifetime, while that lifetime comprises but, on the average, one thirtieth part of his full cycle of reincarnation. The other is that only such knowledge and experience of the individual is viable, as is embedded in his soul as latent characteristics and traits.

Brain knowledge does not survive the destruction of the brain. Men at the point of death would fain live over their lives to rectify mistakes. But what is their definition of a mistake? Ninety-nine times in a hundred, a "mistake" seems to us whatever has unpleasantly affected our personal fortunes. If we see and know instead, that the only real mistakes are selfish deeds, then we are in possession of such knowledge as will survive, to the building of a better character and environment in a future life. Otherwise, from the wreck of phenomenal life there are no survivals other than *kamic* tendencies which are more often bad than good; and our later state is worse than our present.

The remedy for non-progress is, as hinted by Lessing: a different system of education. And that system will have to be based upon bedrock unselfishness in all relations of life, instilled from birth. That system is in the world even now, though noted by few. Its influence will grow.

CHANGING CRIMINAL AGE

There is jubilation over the decreasing rate of juvenile crime. The cause is ascribed by the *Literary Digest* to a number of social service agencies—from which the church is omitted. Such good effects as there have been, we believe, are more the unseen result of the good intentions and thinking of the reformers than of their methods, which are seen as somewhat doubtful by the New York *Sun,* which says of the past: "The social uplifter has been too sure of himself and too unsure in the results of his work."

Unfortunately, this change has gone *pari passu* with an increase, noticeable to all, in crime committed by adolescents. On the whole, this is a change for the worse. Juvenile crime is largely a matter of exuberant animality, often due to the as yet imperfect control of body and brain by an Ego which in itself may be of a high type. Some of the best and noblest of adults thought nothing, in childhood, of theft or even more violent crimes. Many children are essentially *unmoral*—a delinquency frequently outgrown.

On the other hand, adolescent crime is frequently, as in the Leopold and Loeb case, the outgrowth of a false philosophy of life. The adolescent is beginning to direct his course by reasoned thought rather than by impulse, and has not yet discovered that crime "doesn't pay"—as have many adults, who, left to themselves without envisioned consequences, would soon show themselves no better than the youthful lawbreaker.

An increase in adolescent crime is the surest of indications that public philosophy and thinking is wrong.

LESSONS FROM SING SING

In the *Literary Digest* for January 10, 1925, Father Cashin, Chaplain of Sing Sing penitentiary, has some remarks to make worthy of attention, about the various kinds of "repentance" and other matters. It seems that under prison conditions the Latin races compare more than favorably with the "Nordics." Also, a large part of the crimes committed by foreigners are the result of injuries and insults to racial pride. Furthermore, the crimes committed by immigrants are far more often of passion than of greed. But their children reverse the percentage, thus becoming truly Americanized.

Crime committed in an emotional storm betrays not a whit of the moral turpitude or potential menace to society shown by crimes

of greed deliberately planned in cold blood. In crimes of the latter kind no race or nation excels our native-born.

MENS SANA IN CORPORE—?

We have been taught for some time now that all mental and "spiritual" troubles are the result of physical disability. And so when New York court records show that 79 per cent of delinquent children are defective, as against 25 per cent of the others, this is hailed as "proof" that such children are helpless victims of body and environment; of a blind concatenation of atoms of the same nature as the handle of a shovel that we use. This notwithstanding the fact that the same figures prove at least *some* very defective children are not at all delinquent. When it is found that certain physical conformations show tendencies toward specific diseases, this is further "proof" of the same dreary and hopeless theory; whereas if the truth were seen that such conformations and the corresponding diseases are collateral and connate effects of the same ancient causes, there might be a useful and fruitful search for those causes.

Even in psycho-analysis there is plentiful evidence that physical effects have moral causes—self-germinated conscious delinquencies whose results are carried from life to life embedded in the layers of the "subconscious." The very frequent constructive findings of science itself often add confusion rather than enlightenment because of the fallacious attitude taken. Thus when Dr. Karl Pearson (*Science,* May 30, 1924), finds after a study of 4000 school children that there is no particular relation between health and character, this has to be recorded as an enigma with the remark that it "upsets many established theories."

In science there is no explanation for these anomalies; in Theosophy there is explanation, reconciliation, and guidance. William Q. Judge wrote many years ago that physical troubles are ancient mental causes on their way *down and out;* that mental methods of healing, and some physical, are merely efficacious ways of replanting diseases for future use. At some moment in the history of an Ego working out ill karma, there thus comes a time when the transfer from moral to mental, and from mental to physical sickness is in progress, and two or all of the phases simultaneously visible. Later on the last phase only exists, and there is for the time being a healthy mind in a sick body. Conversely, a moral sickness can exist for a time in a healthy body, but not for long; the body soon takes on the color of its master. In this there is knowledge and untold hope, benefit, and guidance. In materialistic medicine there is at best but the brief joy of the animal released from a trap.

Vivisection is the inevitable outcome of the materialistic attitude; and in the nature of things the results deepen the error, knowl-

edge not being born of ignorance. Apparent temporary physical results are made the criterion of ultimate results on all planes. If the direction of true progress is spiritual evolution, then any number of merely physical salvations would be worthless in view of the fact that it is precisely spiritual qualities which are destroyed by the employment and acceptance of vivisectionist methods, through which "discoveries" are achieved; for those methods involve the infliction of suffering upon the innocent and helpless for the benefit of the guilty.

THE SUBSTANCE AND THE SHADOW

Dark as have been some of the historical chapters of physiology, pernicious as are some of its present methods and teachings, there are signs on every hand that reform is working from within. It is notable that of late nearly every foolish and unmoral theory proposed has found one or more powerful opponents within scientific ranks. At the present time another Jenner would hardly be able to inflict his pseudo-scientific theories upon medicine, to become later a curse and burden fastened upon the shoulders of suffering mankind by the chains of tradition. But the human race seems incurably and insanely optimistic regarding "short-cuts" to health, wealth, and power; vasectomy and other "black art" rites are performed in spite of numerous exposures in scientific and other periodicals.

It is a great misfortune that sincere scientists, taking a materialistic bias and setting forth as proven the inherently incomplete and stultified results of experiments so conducted, should help to keep open the doors for charlatanry and worse. But many old errors are being exposed; there is at the present time even a tendency to look for the *seeds* of disease rather than to analyze symptoms, one scientist at least having shown the necessity of study along entirely new lines. It is not impossible for the idea to gain ground that such seeds are basically mental and moral.

More respect is accruing for the natural recuperative powers of the body, and a little understanding of the fact that things which exist have a *raison d'être*. Formerly the surgeon saw fit to correct the plans of Nature, to teach their business to forms of life which have been some millions of years learning it. Of late it begins to be understood that the body is not a thing whose design can be changed with the same impunity as an automobile.

There is still a tendency, however, to treat symptoms and not diseases, although Dr. Oliver Heath now shows that fever, always a subject for attempted elimination, is but a symptom and at the same time a corrective, its function being to promote resistance